

## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <a href="http://about.jstor.org/participate-jstor/individuals/early-journal-content">http://about.jstor.org/participate-jstor/individuals/early-journal-content</a>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

## ARTICLE X.

## A SYRIAC CHARM.

BY REV. WILLIS HATFIELD HAZARD, of harvard university, cambridge, mass.

Presented to the Society April 21st. 1892.

The following Syriac charm was obtained by the Semitic Museum of Harvard University from the Rev. Dr. Shedd, missionary in Urmî, Persia. It is written on strips of parchment pasted together at the ends, making a scroll six feet long by two inches broad. It contains about 900 words, written on 244 lines. The text is embellished by headlines etc. in vermilion, and three pictures illustrating the conflicts of saints with demons.

I have to thank Prof. I. H. Hall, of the Metropolitan Museum, N. Y., and Prof. R. J. H. Gottheil, of Columbia College, N. Y., for valuable suggestions in the translation.

TEXT.

۵۵۰ حمو سكه وكن معود صعما المه ماه الهام المه ماه كمي عوسما وكن معود صعما عروه وكن معود صعما عروه وكن وسعا

[Here follows St. John i. 1-5. Thirteen lines in the charm.]

حسمت بمحمد خسرا فلم منا عرسقا فه بگاه کمحسدا محمد است امزمسه گمرد ارداد منزل رحاده عسما وحدورا ومورا المنال ومورا المنال ومنال المنال ومنا ومورا ومو

## TRANSLATION OF THE TEXT.

Further, through the power of the Lord Jesus Christ \* \* \* we begin the safeguard of a man. The Holy Gospel of the Lord Jesus Christ, the proclamation of John.\*

[Here follows the passage, St. John i. 1-5.]

By the power of these ten holy words of the glorious Godhead, and in the name [of] אהיה אשר אהיה, El-Shaddai, Adonai, Lord Sabāōth, [and] by the power and by the command of the Lord Jesus Christ, I bind and I expel and I objurgate the evil and bewitching eye, and the eye green and heavy, and the eye of men and the eye of women, and the eye of every kind of man and beast.† And I bind wounds [? and] the stroke of rupture (hernia) and all sicknesses, and all diseases and all plagues and all rebellions and all incubæ of nights, of demons and of rebel-

<sup>\*</sup> Or simply 'according to John'. The MS. uses the loan-word  $\geq 0$ ; the Greek κήρυξις. The translation I give in the text is literal, though hardly as idiomatic as that in this note.

means genus humanum. This rendering of law, suggested to me by Prof. Gottheil, is perhaps preferable to that in the text, for which we should expect law, bestia, fera; or law, serpens, Gen. iii. 1. The MS. is badly torn at this point, only the edges of the last part of the word being visible. I think this reading correct, further, because the charm does not deal with beasts at all, but with human beings and demons.

الم القدا حسدا الم القدا حسدا المحدد المحدد

رسزها دسمس جهدها) المراسل مسمرسا (سزها دهزه خدومها)

lious devils and satans. And I bind evil fevers and evil strokes and fears and tremors of false (deceptive) sleep, and the obsession (incubus) of night and the spirit of demons at noon, and fear and tremor [I keep] from the body and from the soul of Gauza the daughter of Shima, who bears these incantations (or charms); by the prayer of my lady, Mary the blessed, and of Mar John the Baptist, and of Rabban Phetion,\* greatest of masters, and of Mar Abd-Ishu, and by the prayer of all the martyrs and saints of our Lord: yea and amen.

The ban of Mar Abd-Ishu', the anchorite and monk of God, which is useful for exorcising.

<sup>\*</sup> Various spellings and pronunciations are given this word: عُمْتُ , (Phetion, Catholicus Orientis) , Φαεθίων, Φεθίων, Πυθίων, etc. In line 98 occurs عماد – or perhaps عماد ; the text is not clear—is this the same word?

[At this point is inserted the first picture. It represents a saint on a red horse hurling a spear at a demon in human form.]

محمحه محمكي ٥٠ بعنزت خصرسموث لومن ١٠٠ امك وسموا دكما المته كالمت أومن وما ستعدا اتحدب عدب صموط سر بخزوهما ٥٠ وأسلاسه وسعمه وحكن حخرنا بدمت مختب الاسرامة حمة ومسلا حممه احرصها المها منعم مكنوه أكمك ٥٠ خصيمه الاختار كه مخا إلك وكله مكحب وكله موكسلمه وخله ووسأ حممدا واحزك كمرسما طزب خصرتموک معکب صر 10 كما كموهو بكافس كومكم وبدكما مححكما بانحكا حجمرا ستعمرا سحح مرسما فنزب خصرسموث مر مده محف بزدسا ال معد حمد الما دامن حم

The prayer and petition of Mar Abd-Ishu, the anchorite and monk of God, who was among the dumb beasts forty years. On a certain Friday of the Passion of our Lord, about the time of the ninth hour, there appeared to him an evil spirit in the form of a hateful woman, and called him by his name, Abd-Ishu.

And he said to her: Who art thou, and what is thy name, and

what is thy business?

And the evil spirit answered, and said to the saint Mar Abd-Ishu': My first name is Maidok, the second 'Edīlai, the third Meba'alāyā, the fourth Lilītha, the suffocatress.

حد اعدنا اه دهسا رمه علم مخرسكم ا صح مومر مكسور وسطوس وكسها استزلم كحم ا إعرا مدان المرابع بالمرابع صودا ومعطا ودوت حدومتنا خدم صده والخمح عده عجاقا وصنتما ومعنوا وتقا مكموه ال الم حصد معدة ا استردا يكس مسوف ك اعدا کہ پکما کر اسم ك كانكسر محدة استدا عث بعدهد خده الكلك إلا معمك الكوه حصمه ال معددا كمن كصقما معا مرمعمل يحمه بدني أزعده بالمكا منزست ٠٠ رازعت خطروس رسطما كزيده وهدا سكمده ومحجا محمده بعصار

Then the saint, Mar Abd-Ishu', learning from her that she was an evil spirit, said: To thee I say, O evil spirit of blight, and blamed by the mouth of all the lovers of God, I bind thee even now from Gauza the daughter of Shima; and further, I adjure thee by him before whom tremble angels and men and demons and all women, if thou hast other names reveal and show them to me.

She said to him: Let them be revealed to thee; I have twelve other names. Everyone who writes them and suspends them upon himself, I will not enter into his house and I will not hurt his children. My first name is Galus, the second Arphus, the third Marsab, the fourth Lamuros, the fifth Martus, the sixth Samyus, the seventh Helios ( $\eta\lambda\iota\sigma$ ), the eighth Dirbā, the ninth Pheton,

بهزها بدهنا عمله وجعة عامات 100 بسرخسز حكمة وصحصر ١٥٥ وكافكس كحكا سلممدا بهكتا ولقاء صهب عهما منزب خصرسموت أعنز كم صوطدا خصا حمط الله 105 گتہے محنزا صدی بعدا مئے خمرا دانما بال مزهد کهورا عزدا وهمعظ حوكمك وعنهم يوعلما وحركوكم محزب ـ محمکرده لایمکن حسم ه، بحكسه، مطاعقس مسونمس مسموس بعدز اب واحدداسه احدب (حك مداعه بخطر

the tenth Phagug, the eleventh Lilītha or Malwītha, the twelfth

ادما بحث محنه ۱۵۰ بحث ۱۱۰ بحث محنه المحدد محتمد المحدد محدد المحدد محدد المحدد المحدد

Tāb'a, the suffocatress of children and women.

Then the saint, Mar Abd-Ishu', said to her: I adjure thee in the name of the God of gods and Lord of lords, who is concealed from watchers (tutelary angels) and man, that thou come not near Gauza the daughter of Shima—by the prayer of blessed Mary, and by the prayer of Mar John the Baptist, and by the prayer of all the angels and martyrs and saints of our Lord: verily and truly, Amen.

Concerning the return of the people from Babylon, and an admonition unto all men.\*

<sup>\*</sup>The text is much obscured at this place, but I can make out the form المناه with sufficient clearness.

كره كنورنا كذر الاعمام المال المال

[Here follows the rest of the Psalm, from this line to the end, being fourteen lines in the charm.]

ابّعہ حکم کعک معکمست رومیا ۱۹۵۰ محکم اب واضعلالم حضا

[Here follows the 121st Psalm entire. After verse 1 is written the following in red ink (except  $\stackrel{\sim}{\hookrightarrow}$ ), probably as an interpretation or gloss: 'that is, I expect (look for) a guardian angel from every hill at every hour against weakness.'\* The section closes with the following prayer:] May these incantations be a protection for all young children: verily and truly, Amen.

The ban of Mar Giwargis, the illustrious martyr, which is useful against terror and fear.

The prayer and petition and request and supplication of Mar Giwargis, the illustrious martyr, which he prayed and asked from

<sup>\*</sup> With regard to the reading Δως, the text is quite clear, and I take it from μως, Aram. ΝΩΟ, Pa. ως, expectavit, præstolatus est. Vd. Pss. xxv. 5; xxxiii. 18 and 20; xlii. 5 (Payne-Smith, 2623). ('f. Pesh. and LXX of Ps. lxix. 20; σως μως λως, and προσεδόκησεν (ή ψυχή μον). Expectavit cum fiducia. It seems easiest to take ως as μως, egregorus, angelus tutelaris, as in line 106. Or, omitting Δως ' awaken hope from every hill,' etc.; or, 'hope is awakened;' part. pass. Peal. [Gottheil.] For a similar use of the word, vd. Cant. v. 3. The letters seem to have the meaning videlicet, scilicet.

۱۰۰ عنوا بعنوه المحكم وينا منواه المحكم وحده وينا معكم وينا معكم وينا معكم وينا المحكم وينا المحكم وينا المحكم وينا المحكم وعدم وينا المحكم وينا الم

[Here occurs the second picture. It represents a saint on a yellow horse casting a fiery dart at a demon in the shape of a huge serpent or dragon.]

God and said: O Lord of lords, grant me this request: that any man who makes mention of thy holy Name and of thy beloved Son, our Lord Jesus Christ, and the name of this thy servant Giwargis—may there not be in his house [any] who are blind and dumb, and may there not be born in it any maimed or a paralytic. But cause to pass from him and from his house all sicknesses and all diseases, and those visions which are of night and by day. And everyone who writes thy holy Name and suspends it upon himself, and my name—thy servant Giwargis—may he not have the evil and envious (fascinating) eye, nor fear, nor tremor, nor load (incubus)—neither by night nor by day—nor you. XV.

وسهتا والسرونا محموا اه بككما وحكم ال مختره الم صمتدا الا ددنسمه ١١٥ تهيكمه ولا تهمزعه كهورا وعدا بعمطا ال حرضما وال حرموا ولا عددا ولا عمدا ولا حكمزه/ افسلح مكن مكرك حكنها الم كنيح لمحلمة وكزاب سوست مخصورا وعركه \_ كسه بدكسه ستروس ومرسموها بعن اب ما داكمدام اكم (سؤط بعنوب كمعسس سمور ليرسل بسمس زوسا بعند سوزا مكني ماكمكت ماكمكر 186

wiles (insidiæ) of cursed demons and satans, nor vile (indecorous) visions, whether of Lilītha or Malwītha, nor rebellions of evil spirits. But may they be thrust away, may they be expelled (dissipated), and may they not be brought near to Gauza the daughter of Shima—neither in the evening nor in the morning nor at noon, neither in sleep nor in wakefulness; we have ensnared and we have bound [them] by the prayer of my lady, Mary the blessed, and of Mar John the Baptist, and by the prayer of all the martyrs and saints of our Lord: verily and truly, Amen.

The ban of Mar Thaumasius the celebrated martyr, which is useful for the spirit of the daughter of the moon.\*

<sup>\* &#</sup>x27;The daughter of the moon' is another name for the ring or halo round the moon. [Hall.]

كمعمد المحار المساد סס לבלי וססן באביון انحكم منتى، ەزمكما بزبرك منهزا مصفرن المحادة ومحل ومخلت أوم المحت واحد فحتا مديا كاو سحدنا ضنب ومددحمونا حميده معالا الام صخما بصخا عهزه معدده ميديد دهد طاقا طهك زوسا صمدا بصرك سمرة السراك حمده الحه محد حد معدا مرمده 200 وخشمه اهزلا شعب زوسا صمما وزوسا مرعيزك ودوما رعيد همورا ولا محمد حص بالمحر حميره محمون اعدد الكهد المعطا

The prayer and petition of Mar Thaumasius, the most eminent martyr, who dwelt in the mountains forty years; and the soles\* of his feet were lacerated, and blood ran from them.

And he prayed and said: I pray, O Lord God Almighty, and I supplicate thy goodness (mercy); and I make that request which Peter and Paul and Gabriel, the chief of the angels, prayed, because of an evil spirit of the daughter of the moon, bound by me from the three hundred and sixty and six members which she has. I bind thee, evil spirit and spirit of cold, and spirit of the daughter of the moon; that it be not allowed thee that thou

<sup>\*</sup>The word ()? means (1) palmulæ, (i) is palmæ parvæ. (2) Verrucæ. Exponit Paulus etiam de cicatricibus et notis in corpore atris. [Payne-Smith, sub voc.] In the text I have taken palmulæ as palms of the feet, i. e. 'soles.' Or, using the second meaning, 'the warts, blisters (pustulæ, Michaelis, Castel. Lex. Syr., p. 209) on his feet were cut (broken) and blood ran from them.'

الا بعصب مع ہوما ومح سيزا ومح حسزا المسلعات حجو المسلم حجوا الذخا وص انخا حصوالا[ا] 210 محے مزال کماما محے حاما كههزا زطا. صد سمط ممسما مرا صمح اصا دوسا محمحها محيحه المعادم كنوس المحادم المعادم ا ەبعىنى مىدىدار وعزكما بلعتا وبمكيته وبعقرا وبمدوتنا صححك ومنها محكوت احار محمكوه أومس سه 220 طزموها احملا وبطزب بمعونهمه هموزا ووطن مودنيا اصح ٠ ٠ ٠ مسا مك معكمه معميم 226 حک حرصلہ ووا حک حاصب محرب حدورها

shouldst enter into the body and into the members of Gauza the daughter of Shima, but that thou shouldst come out from the bones and from the sinews and from the flesh and from the skin and from the one possessed to the earth, and from the earth to the iron, and from the iron to the stone, and from the stone to the high mountains.

This writing is sealed (finished) in the name of the Father and of the Son and of the Holy Spirit, and by the prayer of my lady Mary the blessed, and of Mar John the Baptist, and by the prayers of prophets and apostles and martyrs and confessors, and by the prayer of Mar Thaumasius the martyr, and by the prayer of Abba Mark, the monk, and of Mar Giwargis the martyr, and of Mar Kuprianā (Cyprian). Amen.

May he who vivifies all by his word, and establishes all by his will, chase away all sicknesses and all diseases in the multitude

بوخسط بعدد العلم والمحدد المحدد المح

[Here is the third picture, showing a saint on a red horse charging at a demon in a fantastic human body. The face is characterized by one feature: a large eye in the centre.]

- حه احا محم (اعتبا) 200 الما محم الما محم (اعتبا) 200 الما المحم محمل الما المال حمل المال الم

[The rest is lost. All words enclosed in parenthesis throughout the above are written in vermilion in the MS.]

of his tender-mercies. Heal, O Lord, thy hand-maid in thy mercy, and raise from her sickness in the multitude of thy tender-mercies, Gauza the daughter of Shima; that we may praise thee for (concerning) thy redemption which thou hast performed for her; the Father and the Son and the Holy Spirit, for ever and ever, Amen.

For diwas, ['devils, wretches,' etc.; this is in red ink.]

In the name of the Father and of the Son and of the Holy Spirit, in thy name, אוֹיה אוֹשר אהיה, El Shaddai, Adonai, Lord Sabāōth, Prince\* of the worlds; the prayer and petition and

<sup>\*</sup> Hero, chief, giant. Cf. the Greek Γίγας, Γίγαντες, 'the fabled sons of earth and Tartarus;' Heb. קונברים, Gen. vi. 4; and Arab. אוויביין, which is applied to the constellation of Orion; cf. Job, ix. 9. [Michaelis, p. 132.]

ز من محدزا الاحتدا معزورا منهزا حاجدا مدل معلمه راحمه . . . .

supplication of Mar Shabur and Urshabur, son of Shaburā, leaders\* and true preachers at this time, and they all \* \* \* [The rest is lost.]